

*Insolence and Impudence triumphant;  
Envy and Fury enthron'd:*

THE

Mirroure of Malice and Madnes,

In a late Treatise,

Entituled,

*A Discourse of Ecclesiastical Polity, &c.*

OR,

The lively Portraiture of Mr. S. P. Limn'd  
and drawn by his own hand :

AND

A brief View of his Tame and Softly,  
*Alias*, Wild and Savage Humour :

As also,

Some account of his cold & frigid, *i.e.* fiery Complexion.

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Being (in short) a Collection of some of his Intemperate  
Sayings and Prophane Satyrs : wherein he hath abused  
Religion and the Power of Godliness, Droll'd on  
Piety, and all things Sacred.

*Together with*

A Complication of notorious Errors, Repugnant to the  
Doctrine of the Church of ENGLAND.

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Heb. 11. 36. *Others had tryal of cruel Mockings.*

Math. 15. 9. *Teaching for Doctrines, the Commandments of men.*

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## To the Conscientious READER; Whether Conformist or Nonconformist.

Christian Reader,

**N**O sooner had our late Civil Fends (of deplored memory) determined, when the Church ran the same fortune with the State; Schisms and Divisions rent the Professors of Religion, and Ecclesiastical Wars followed the National. His Majesty happily restored, some wise men, reflecting on those numerous Errors and Heresies vented amongst us under the former Changes of Government, thought that their Birth and Original did greatly owe it self to the slackning the Reins of Church-Rule and Order. To heal which Distempers, they conceived nothing more effectual, than the pressing of all to a rigorous Uniformity. Accordingly Acts to that purpose were made by our great Representatives, formed by the Royal Assent into Established Laws. But Men are fallible; nor can we expect our Senators should be Prophets. It hath been since understood that 'tis impossible to reconcile the different Apprehensions of Mankind in Religious Affairs; and that external Force in matters of Conscience, may make Hypocrites, but few Converts; Differences have not been lessened, but rather improved. And at this day were it thoroughly examined, Toleration did not produce more Hereticks formerly, than the contrary proceedings have done since. Our Gracious Sovereign (many are disposed to hope) hath lately received other Impressions, (and with him those whose Reputation for Discretion and Loyalty, Envy it self cannot taint.) He has not yet said, That the modest and humble desires of some for Liberty of Conscience, do displease Him; nor is Indulgence (a word sounding so harsh in some Ears) heard with any professed aversion, as they do believe. A sober, due, and well-stated Liberty, is presumed at present England's Grand Interest, both on a Civil and Spiritual Account. Trade, the Support and Splendour of the Nation, manifestly

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decayed,

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decayed, (as witness both the Sword, Plague, and Fire) most likely to be repaired that way: And Piety, the Honour and Happiness of any People, probably to flourish; besides, Catholick Charity (so ingeniously pleaded for of late) will succeed those heats and passions, which have been too predominant amongst us. Matters in this posture, whilst the poor Nonconformists please themselves with the hopes of Liberty, some who thought it their Interest to oppose it, quickned by the fears of the Universal Expectation, and suspicious of his Majesties Clemency to sober and peaceable Dissenters, bestir themselves; preach, print Invectives against their Christian Brethren; heap Slanders, Calumnies, and Reproaches upon them; and not content to brand them as very Fools, Sots, and Mad-men; they represent them all in general Enemies to Government, Anti-Monarchists, and what not? Immoral in their Lives, corrupt in their Principles, meer Hypocrites in Religion, proud, insolent, peevish, male-content, with a thousand other base and dirty terms: And yet have the shameless impudence to preface such Discourses with a Protestation of their Calmness and Candour, That they have no Gall, are of a tame and softly humour, &c. Amongst all which Books (for the Licentious Press hath brought forth a whole Rout of them) I have singled out one, entituled, A Discourse of Ecclesiastical Polity, &c. Not to answer the Author: For such a Colossus of Wit, such a Giant in Understanding, (as he modestly all along characters himself) is not to be encountred by a puny Adversary: They must not be little Cattel to nibble at a Reply, (it is a new-coyn'd Metaphor of his own) but such as can bite till their Teeth meet, to keep to his Animal Allusion. I only design to present the Reader with some few of the many Passages in his Book, wherein Passion, Pride, Prejudice, Scorn, Contempt and Insolence, appear with that bold Forehead and daring Confidence, as the whole World will scarce follow him. That a young Pragmaticus so magisterially should Sit and Judge, Censure and Sentence the whole Universe, as 'twere; is such a monstrous piece of Arrogance, as I know not how to think on't with any tolerable patience. In him methinks I view that Philistine-Monster coming forth, and bidding Defiance to the Hosts of Israel. But that which would amaze all who have the least Sentiments of Religion, in his Preface he calls his Railing Rhetorick, the Diffates of the Just and Pious Resentments of his Mind; would cloath a Diabolical Fury in the Garb of



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of Piety. How dares he term these Stygian Streams, the Waters of the Sanctuary, and adopt his Extravagancies into the Family of Religion? What, doth he attempt to confute Atheists, whose Writings do directly tempt to Atheism? Besides, rather than his bitter, rash, wicked speaking shall not be excused, our Blessed Saviour must be brought on the Stage, as seeming to countenance it; and his whipping the Buyers and Sellers out of the Temple, must be his Apology for the intemperate Lashes of his Tongue; a Tongue set on Fire of Hell. And then in his heat, forgets a due Reverence to God himself, and madly accuses Christ Jesus of being in a hot Fit of Zeal, Transport of Passion, and at the very height of Impatience. Into what Sins and Follies will unsanctified Wit, and proud Self-admiration, precipitate a man? Nor is he less Savage and Cruel, than Prophane; all along inciting the Magistrates to the utter Extirpation of Phanaticks; telling them it is much safer to tolerate Open Debaucheries, than Liberty of Conscience. Urging for severer Laws against Nonconformists. Is this the Spirit of a Christian? Nay, and a Minister of the Gospel? But peace, this Master of Reason can justify himself, and produce Scripture to silence us; Did not the Disciples once call for Fire from Heaven to consume their Enemies? If he had said this was a hot Fit of Zeal, or rather Fury, none would have disputed it. But whither doth a just Indignation carry me? Read but the ensuing Collections, they are his own Words; suspend thy Judgement of the Man, till thou hast perused them, and then, if thou canst, have other thoughts of him than my self. How doth he Rant and Rail against Nonconformists! How prophane and impious in his flouts and jeers. How doth he droll upon Religion and its sincere Adorers? and yet in his discoursing with Atheists, condemn them for it. Thou that abhorrest Idols, dost thou commit Sacrilege! I dare to say, from a considerate view of his furious temper and spirit, he accounts that Scripture Apocriphe, Let your moderation be known unto all men, for the Lord's at hand. Do but see the strange unheard-of Notions he hath asserted: Oh! what a brave large Conscience has this Gentleman now purchased, that scorns to mince or boggle at those things, would scare and fright any other Man's almost. I am inform'd that at his Induction into Orders, he pretemporarily refused the Ceremony of bowing towards the Altar, but tempora mutatur ab illis, he is changed now sufficiently, and I am apt to think  
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from his discourse of a publick Conscience, should Church or State command the Mass or Alchoran to be used in room of the Liturgy, he would conform to it. Nay, should Jupiter, or any other Heathen Deity be set up, he would not be a Nonconformist. Alas! the three Children were but shallow for not worshipping the Kings Image; they had tender Heads as well as tender Consciences: Our Vertuoso hath learn'd more wit, than he had few years since; and the advance to his Graces Chaplainship, hath almost made him Graceless. So true is that common saying, Honours change mens minds and manners. He can now accuse his fellow Christians of Sedition, Hypocrisie, Rebellion, Schism, Faction, Immorality, Impiety and Disobedience: call them Castel, Vermin, (but having occasion to speak of the Pope, the old Gentleman at Rome is his worst title) and after all wipe his mouth and say, I have done no evil. For my part (till God give him repentance) I must and will look upon him as the perfect Image of the great Accuser of the Brethren, one who may very well claim Kindred with him. But I need not draw his Picture, he hath done it himself in his Book, where the Reader may see his complexion, and judge whether it be cold or no, as he professes. A Flint is indeed of a cold complexion, yet full of fire within: because he will needs have it so, I will grant him to be what he says; but I am sure he hath struck out not only sparks but flames of fire. Latet Anguis in Herba. Who that should read those Expressions in his Preface, how tame a nature he hath, of what a softly sweet temper he is, could suspect him so grand a cheat. If ever any man sat in the Chair of the scornful, and with an imperious and insolent Aspect viewed his Brethren, he hath done it to purpose. And if God pronounce them blessed who place not themselves there, we know what they deserve who chuse it. His proud and imperious conclusion, What I have written, I have written; and daring his Opponents to Reply; merits both pity and laughter: I cannot but pity his palpable vanity and conceitedness, and smile at his bravado. He knows he is secure enough from a smart and home return. For who shall License an Answer to his Book, not his Grace's Chaplain I'll warrant ye. It used to be a jest in old time, Why do the Puritans speak through the Nose? Because the Bishops stoppt their Mouths. Mr. P. hath clearly the advantage, he can Prate, Preach and Print what he please, and his Arguments (happy man) are of that force, that his  
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ablest Adversaries dare not enter the Lists with him. But, pray Sir, let me whisper a word in your Ear, They want not strength of Reason, or dint of Arguments, but that you call a Licence, and your Worship they hope has more wit then to suffer a Confutation to your Book to come forth in publick Cum Privilegio. How vain and foolish is his confidence then? For shame leave bragging of your abilities, and insulting over the silence of your Opponents; you are not to be resolved what is the true Reason; suffer but the Press the freedom only of contending with your self, and then cry Victoria when you have cleared the Field. But the Nonconformists are not to expect that favour from you. However, in time possibly the Book may receive an Answer by some skillful Pen; and indeed the Glory of God, and vindication of his injured Truth and Honour, really obliges to that service and undertaking. In the mean while Reader, take a short view of the Author's spirit, wherein rancour, malice and revenge, are lively displayed. I just now remember the story: A Bishop arms himself against his Sovereign, and taken prisoner in warlike habiliments, the Pope interceeds for him; upon which his Coat of Mail was sent to Rome with this saying, Vide, an hæc fit tunica filii tui? Whoever thou art, that reads the following Excerpta, judge whether such language becomes a Christian, or suit the meekness, sobriety and love, which our Blessed Saviour taught and practised. But the Author blushes to be guilty of such weakness; the Primitive Christians were men of poor and low spirits; he thinks Christianity carries a better grandeur and authority, when set off with invectives, smart and angry Satyr's and Anathema's, against all who have not an implicit Faith in following his guidance. And indeed he is so outrageous in his expressions, Penning his Book in so furious a dialect, that his Name may be very well changed into Barker, as an Honourable Person is said to Christen him by. Now from all such Arch-Chaplains, Libera Nos.

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THE

TO THE  
HONORABLE SENATE OF THE MASSACHUSETTS  
IN SENATE, JANUARY 18, 1854.  
REPORT  
OF THE  
COMMISSIONERS OF THE LANDS,  
IN ANSWER TO A RESOLUTION PASSED  
AT THE ANNUAL MEETING OF THE SENATE,  
MAY 18, 1853.  
ALBANY: PUBLISHED BY  
J. B. LEECH, AT THE CLERK'S OFFICE.  
1854.

*The Portraiture of Mr. S. Parker's Spirit, &c.*

*Prophane Jeers and Satyrs.*

*Preface,*  
pag. 53.

**F**Or of all *Villains*, the well-meaning *Zealot* is the most dangerous; their *Godliness* makes them bold & furious: And however their Attempts succeed, they are sure of the Rewards of Saints and Martyrs.

*Ibid.* And what so glorious as to lose their Lives in the *Cause of God*? One would think the world were not now to be taught that there is nothing so difficult to be managed as *godly Zeal*.

Page 13. *Religion* sanctifies all their Passions; Anger, Malice and Bitterness, are *holy Fervours* in the *Cause of God*.

*Ibid.* Zeal for the Glory of God will both excuse and justify any Enormity.

*Ibid.* Arm'd with *Religion*, and led on by the *Spirit of God*, to disturb the publick peace, &c.

P. 15. And when *Passion* becomes *holy*, then it can never be exorbitant.

P. 16. And thus are their *Vices* sanctified by their *Consciences*.

P. 57. Filling the World with a *buzz* and noise of the *Divine Spirit*.

P. 73. And better be lewd and debauched, than live an honest and virtuous Life, if you are not of the *godly party*.

P. 74. And instead of a sober Devotion, they have brought in a more spiritual and intimate way of Communion with God, that in *truth* consists in little *else* but meeting together in private, to prate Phrases, make Faces, and rail against Carnal Reason, i. e. in their sense all sober and sincere use of our Understandings in spiritual matters.

Their Piety then sanctified *Fury*.

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P. 150.



P.150. When *Passion* is fired with *Religious Zeal*, nothing can temper its outrageous and *Fanatick Hearts*.

P.151. No *malice* so spiteful and implacable, as the *Zeal* of a godly *Party*; nor any *Rage* so fierce and merciless as *sanctified Barbarism*.

*Ibid*. All the Ancient Tyranny has in some places been undone by a thorough *Godly Reformation*.

P.168. It is an Eternal Truth, that for the *godly Party* not to be uppermost, is and ever will be *Persecution*.

P.178. All the *pious Villanies* that have ever disturbed the *Christian World*, have sheltered themselves in this *Grand Maxim*, That *Jesus Christ* is the onely *Law-giver* to his Church.

P.263. When to pick *Quarrels* with the *Laws*, &c. shall be made the specifick Character of the *godly Party*, and when *giddy and humerous Zeal*, shall not onely excuse but *hallow* *Disobedience*, when every one that hath *Pride* enough to fancy himself a *Child of God*, shall have license to despise *Authority*, and do what he list.

P.267. The last Refuge for *godly Disobedience*, &c.

P.278. It is a glorious thing to suffer for a *tender Conscience*, &c. and then what *Godly men* are they, that are so ready to be punished for a *good Conscience*? It is their *Ephod* and their *Terraphim*, i. e. the onely mark of their *Godliness*, and symbol of their *Religion*, and if you rob them of that, you take away their *Gods*, and what have they more?

P.282. And to endure neither *Laws* nor *Superiours*, because they are *proud* enough to think themselves more *holy* than their *Neighbours*.

P.284. Now to permit these *Men* their *Liberty*, who mistake *Insolence* for *Tenderness of Conscience*; is to indulge *Zealous Idiots* in their *Folly*, and to infest their *Government* with a *sullen and cross-grain'd Godliness*.

322. And when they are once let loose, who then can set *Bounds* to the *Wildnesses of Godly Madness*?

And if they will endure to be checked, &c. by every *Systematical Theologue* (and most, not to say the best, of our *Adversaries* are little better) &c.

P.307. From all the Disturbances of a *peevish and wayward Godliness.*

*Greater Safety in Tolerating Open Debaucheries, than in the Liberty of Conscience.*

Prof.P.53. If Princes would but consider how liable Mankind are to abuse themselves with *serious and conscientious Villanies*, they would quickly see it to be absolutely necessary to the Peace and Happiness of their Kingdoms, that there be set up a more severe Government over mens *Consciences* and Religious *Perswasions*, than over their *Vices* and *Immoralities*.

*Ibid.* I shall refer the Reader to my Book, where I think I have proved enough to satisfy any Man of an Ordinary Understanding, That Princes may with less hazard give Liberty to Mens *Vices* and *Debaucheries*, than to their *Consciences*.

P.17. When the *Virtues* of the *Godly* are more pregnant with mischief and *villany*, than the *Vices* of the *Wicked*.

P.18. Now when 'tis so difficult for Magistrates to remove these *Religious Vices*, or to bridle their *Unruliness*, they must needs find it an incomparably harder Task to restrain the Extravagancies of *Zeal*, than of *Lewdness* and *Debauchery*.

P.19. And this certainly hath ever been one of the most fatal miscarriages of all Governours that have gone about to govern *unruly Consciences* by more easie and remiss *Laws*, than those that are onely able to suppress *scandalous* and confessed *Villanies*.

P.78. Are not wrong Notions of the Divine *Worship* as destructive of the Peace and Settlement of *Commonwealths*, as the most *vicious* and licentious *Debaucheries*?

*Moral Vertues and Grace, not of a different nature or respects, but the same on all Accounts and Considerations.*

P.65. *Contents.* Of the *villany* of those mens *Religion*, that are wont to distinguish between *Grace* and *Virtue*.

P.68. The *Precepts* of the *Moral Law* are both perfective of our own *natures*, and conducive to the happiness of *others*; and

the practise of *Virtue* consists in living suitably to the Dictates of *Reason and Nature*. And this is the substance and main design of all the Laws of Religion, to oblige mankind to behave themselves in all their Actions, as becomes Creatures endowed with Reason and Understanding, and in ways suitable to Rational Beings, to prepare and qualifie themselves for the state of Glory and Immortality.

P. 69. So that *moral* vertue having the strongest and most necessary influence upon the end of all *Religion* (viz.) man's happiness; it is not only its most material and useful part, but the ultimate end of all its other duties, and all true *Religion* can consist in nothing else but either the practise of *Virtue* it self, or the use of those means and instruments that contribute to it.

P. 71. All *Religion* then (I mean the practical part) is either *Virtue* it self, or some of its instruments, and the whole duty of man consists in being *virtuous*, &c.

P. 72. All that the *Scripture* intends by the *Graces* of the Spirit, are only virtuous qualities of the Soul, that are therefore called *Graces*, because they are derived purely from God's free Grace and Goodness.

P. 76. So that all *Religion* must of necessity be resolved into *Enthusiasm* or *Morality*. The former is meer imposture, and therefore all that is true must be reduced to the latter.

P. 77. The whole state of affairs is briefly this; Man is sent into the world to live happily here, and prepare himself for happiness hereafter; this is attained by the practise of *Moral* Vertues, and *Pious* Devotions.

*Tender Consciences, scornfully vilified and reproached.*

P. 269. A weak Conscience is the product of a weak Understanding; and he is a very subtle Man that can find the difference between a tender Head and a tender Conscience.

P. 272. Doubts are the natural products of Ignorance, Weakness is their Parents, and Folly their Nurse.

P. 279. Weakness of Conscience, always proceeds in some measure from want of wit.

P.285. And therefore such unoward and *hinnourfome* Saints must be lashed out of their fullness; otherwise they will be an *E-ternal* annoyance to all Government, with the childish and whining pretences of a weak and crazy Conscience.

The tenderness of their Consciences (for which forsooth they must be born with) consists in nothing else but their being the greatest and most notorious *Hereticks*.

And now upon the result of these particulars, I leave it first to the publick Authority to consider, whether it be not a wonderful wise piece of good nature to be tender and indulgent to these poor tender Consciences.

P.306. It is prodigiously strange (and yet as common too) to consider how *most* men, who pretend (and that perhaps sincerely) to great tenderness of Conscience, and scruple postures and innocent Ceremonies, are so hardy as to digest the most wicked and most mischievous villanies.

And therefore instead of being complied with, they must be restrained with a more peremptory & unyielding rigour than naked and unsanctified villanies, else they will quickly discover themselves to be pregnant with greater and more fatal dangers.

Publick Conscience.

P.308. In cases & disputes of a publick Concern, private Men are not properly *sui juris*, they have no power over their own actions, they are not to be directed by their own judgments, or determined by their own wills, but by the commands and determinations of the publick Conscience. And if there be any sin in the command, he that imposed it shall answer for it, and not I, whose whole duty it is to obey.

*Ibid.* The Commands of Authority will warrant my Obedience; my obedience will bellow or at least excuse my action, and so secure me from sin, if not from error, because I follow the best guide and most probable direction I am capable of; and though I may mistake, my integrity shall preserve my innocence. And in all doubtful and disputable cases, it is better to err with Authority, than to be in the right against it.

P. 309. And therefore in all such matters, their commands are the Supreme rule of Conscience.

*Christian Liberty.*

P. 92. Mankind therefore have the same natural right to liberty of Conscience, as in affairs of justice and honesty; i. e. a liberty of judgement; but not of practice. They have an inviolable freedom to examine the goodness of all Laws, Moral and Ecclesiastical, and to judge of them by their suitableness to the natural reasons of good and evil; but as for the practise of all outward actions either of *Virtue* or *Devotion*, they are equally governable by the Laws and Constitutions of Commonwealths; and men may with the same pretence of Reason, challenge an exemption from all humane Laws in matters of common honesty, upon the score of the freedom of their Consciences, as they plead a liberty from all Authority in duties of Religious worship upon the same account, because they have a freedom of judgement in both, of practice in neither.

*Ibid.* And upon the reasonableness of this Principle, is founded the Duty (or rather privilege) of *Christian Liberty*.

P. 94. So that *Christian Liberty*, or the inward freedom of our judgments may be preserved inviolable under the restraints of the Civil Magistrate, which are outward, and concern only the actions not judgments of men.

P. 95. The whole affair of *Christian liberty*, relates only to our inward judgment of things; and provided this be kept inviolate, it matters not (as to that concern) what restraints are laid upon our outward actions.

*Ibid.* As long as we obey the determinations of our Superiors, with an opinion of the indifference of the things themselves, we retain the power of our *Christian liberty*, and are still free as to the matter of the Law, though not as to the Duty of Obedience.

P. 301. Where the dictates of a private Conscience happen to thwart the determinations of the publick Laws, they in that case lose their binding power.



P. 203. And therefore to ~~act~~ against the inclinations of our own doubts and scruples; is so far from being criminal, that it is an eminent instance of *virtue*.

*Uncharitable and bitter Confusion.*

P. 105. And therefore to quarrel with those *Forms* of Publick worship, which are established by Authority, only because they are *human* Institutions; is at once notorious *Schism* and *Rebellion*.

He that acts *cross* to the Commands of *Authority*, he is a proud and factious person.

P. 221. If they would but make it part of their business to undeceive the *People*; but they *dare* not let them know their *Errors*, lest they should forfeit both their *Party* and their *Reputation*.

P. 273. And then he pretends *Conscience*, only to vouch his *Humour* and his *Insolence*, i. e. he is a *Villain* and an *Hypocrite*.

P. 277. The truth of it is, Some men study for impertinent Scruples; they have *enslaved* themselves to their *folly*, and are resolved to grow old in a voluntary bondage to *Trifles* and *Fooberies*.

P. 284. And as *queazy* as it is (*Conscience* becomes) in reference to its *Superior* Commands; it is usually *strong* enough to digest *Rebellion* and *villany*; and while it rises against a poor innocent *Ceremony*, it is scarce ever *fill'd* with *Schism*, *Faction*, and *Cruelty*.

*The Churches absolute Power in the External part of God's Publick Worship.*

P. 104. In the *Mosaic* dispensation, indeed God took special care to prescribe the particular *Rites* and *Ceremonies* of his *Worship*, not so much by reason of the necessity of their being it self; as because of the *fortiftness* and *stupidity* of that *Age*, &c. But when mankind was grown up to a *riper* understanding, then did God cancel the old *Discipline* of the *Law*, and by the Ministry of *Jesus*

Jesus Christ established a more *manly* and *rational* Dispensation : in which, as he hath been more *solicitous* to acquaint us with the *main* and fundamental *Articles of Religion* ; so has he *scarce* at all concerned himself in *exterior Rites* and *Significations* ( *the two Sacraments excepted* ) but for all other *Rites* and *Ceremonies* of *external Service*, he has left their *intire* disposal to the *power* and *discretion* of the *Church* it selfs knowing, that as long as men had *wit* and *reason* enough to *manage* the *civil* Affairs of *Commonwealths* ; they could not want *Prudence* to judge what circumstances were conducive to *Order* and *Decency* in *Publick* *Worship*.

*Scripture, no adequate Rule of Worship.*

P. 174. That *nothing* ought to be established in the *Worship* of *God*, but what is authorised by some *Precept* or *Example* in the *Word* of *God*, that is the complete and *adequate* *Rùle* of *Worship* : This very Principle is the only *fountain* and *foundation* of all *Puritanism*.

P. 180. Why are not the *Holy* *Scriptures* as perfect a *Rule* of *Civil* as of *Ecclesiastical* *Policy* ? Why should they not be as complete a *Systeme* of *Ethicks*, as they are a *Canon* of *Worship* ? Why do not these men require from the *Scriptures* express commands for every *action* they do in *common* life ?

P. 181. How dare they take any *Physick* but what is prescribed in the *Word* of *God* ? How dare they *Commence* a *Suit* at *Law*, without *warranty* from *Scripture* ? How dare they do any natural *action* without particular *advice* and *direction* of *Holy* writ ?

P. 196. And this may suffice to demonstrate the unparallel'd *Follies* and *Mischiefs* of this Principle.

*Magistrates incited to Severity against Nonconformists.*

P. 253. In brief, the only cause of all our troubles and disturbances, is the inflexible perverseness of about an hundred proud, ignorant and *Seditious* *Preachers*, against whom if the severity of the *Laws* were particularly *levelled*, how easie would it be, in some competent time, to reduce the people, &c,

P. 257. Princes have no reason to abridge themselves in the exercise of their lawful Power, *only* because some of their Subjects will not learn to be modest and ingenious.

P. 270. Governours must look to the *Publick*, and let *Tender Consciences* look to *Themselves*.

P. 271. And therefore if Princes will be resolute, (*and if they will govern, so they must be*) they may easily make the most stubborn Consciences bend to their Commands: But if they will not, they must submit Themselves and their Power to all the follies and passions of their Subjects: For there are no Conceits so extravagant, or so pernicious, that may not pass for Principles of Conscience.

P. 286. In the mean while, we see what is to be done in the Case of *Tender Consciences*. If they are acted by *calm* and peaceable Principles, they will not desire liberty; if they are not, they will not deserve it.

P. 309. And every Conscience that is not *thus* perswaded, is upon that account to be reckoned as *seditions* and unpeaceable, and so to be treated accordingly.

And now *Christian Reader*, be thou of what *Party* or *Profession* soever, judge whether the *Author* of these recited *Passages*, be as he would perswade the World, of a *tame* and *softly* humour, and *sa* cold a *Complexion*, that he is not capable of *hot* and *fiery* impressions. Sure this kind of Language was born not under the *frigid* but *torrid* Zone. If he be thus *fiery* in his *cold* Fit, what shall be expected from him in his *hot*? If he be so *mad* when he is *tame*, that nothing can bound his *fire* and *fury*; alas who durst think of seeing him in a *wild* humour? If *Lightning*, *Storms* and *Thunder*, trouble a *serene* Air, what *Tempests* will a *troubled* have? Doth the *coolness* of his *Spirit* produce such *heat*, what will the *boyings* of his *Passion* do? But I rather think the *Gentleman's* mistaken in his own *Complexion*, and is too *partial* in his own *Character*. He would do well to consult his *tate* Book, to rectifie his *Apprehensions*, and calculate his *Temper* from that *Meridian*: There he hath formed his *Effie*, raised his *Statue*, limned and portrayed himself to the

*Life.* An Enterprize impossible for any other Person to have accomplished: For Charity would have obliged others to a better opinion of him, than he hath now plainly told us he *merits*. They would have drawn him to some likelier advantage. And because he is a *Minister*, and an *Archbishops Chaplain*, it must necessarily have been said, He is questionless a Man of *Conscience*, *Honesty*, *Candour*, and good Nature; but he has declared the quite contrary; and is not ashamed publicly to relinquish the least interest in those Noble Qualities. His *Friends* and *Admirers* are beholding to him for undeceiving them. It is indeed something strange, that he who boldly determines *Religion* to be nothing else but *Morality*, and terms them *Villains* who offer to suppose a distinction; should yet be so manifestly defective in *common Virtues*. Are not the *Violences* of *Passion*, *Pride*, *Fury*, *Malice*, and *Insolence*, *Immoralities*, and great ones too? How easie upon his own *Principles*, may we prove him a *Graceless* Person? If all the mentioned Evils (and a Complication of many others) do not evidently shew themselves in his late *Discourse*, I have lost my *Sense* and *Reason*. They are but some Expressions (amongst a multitude of the like nature) that I have collected together; for a fuller satisfaction I refer the *Reader* to the Book it self. *Wise* and *sober* men are astonished at his Extravagancies and intemperate Railings, cannot guess at his *Design*, unless it be (under the Colour of opposing *Toleration*, and aspersing the *Phanaticks*) to throw dirt on *Christianity* it self; and instead of the Gospel of *Jesus Christ*, to introduce an *Ethnical Religion*. For should his notions be embraced, *Faith*, *Justification*, the Merit of *Christ*, and *Salvation* by it, may reasonably be exploded, and a *Philosophical Creed* juggle out the *Christian*. For else what is the import of that passage, page 77, *The whole state of Affairs is briefly this; Man is sent into the world to live happily here, and prepare himself for happiness hereafter; this is attained by the practise of Moral Virtues, and Pious Devotions.* If *Moral Virtues* have so full an influence into a *Christians felicity*, in vain do men talk of a *Mediator*; people need not trouble themselves about the *Son of God*: And *Socrates*, *Seneca*, and *Plato*, were in the right Religion, and the path-way to Heaven. *Christianity*, not a whit superior to *Paganism*; we may even part with

our *Bibles*, or only read them as *Romances*, to spend an *idle hour*. Some therefore think, the *young man* had a mind to be taken notice of, and doubting whether his *wit* would make him famous enough, he resolved his *wickedness* should; like the poor obscure Fellow in *Ephesus*, that to perpetuate his Name, burnt down the *Temple of Diana*. Others are inclined to think, He writ this Book, more out of *humour* than *design*, to sport himself a while. And the rather do they imagine it, because he has in his Preaching vented wild and untoward *Notions*; being told of, and blamed for it, he hath used to put off all with a *Pish*, he was but in *jest*, and he spoke as the present fancy or humour took him. However it be, the thing is highly criminal and notoriously *wicked*. I pray God shew him wherein he has *offended*, that he may do no more so *wickedly*. I doubt not but he will *scoff* at me for interesting my self so much in his concerns, but I care not; let him take heed that that Scripture be not one day sadly fulfilled upon him, That *God shall laugh at his calamity, and mock when his fear cometh*. I might tell the Reader of a *Sermon* he preached lately at *Covent-Garden-Church*, much of the same complexion with his Book, decrying an imputed Righteousness, railing at *Phanaticks*, jeering them with *lolling* upon Christ, calling them *Lubberly Believers*, &c. Aspersing our Learned and Pious *Reformers* of Religion, openly asserting that they wanted either *Wit* or *Judgement*. Besides the *Papish Doctrine* then delivered, that Good Works are the *Causes* of Justification. And such-like *strains* as these doth he commonly *stuff* his Discourses withal.

But I shall no further trouble the Reader with an account of his *drolling* and prophane Wit: I intend neither an *Answer* to, nor *Animadversions* on his Book: I am too conscious of my own weakness and incapacity for such a *Work*. I shall but acquaint thee with one particular, liable it may be to mis-construction, and that is, about the Magistrates Dominion in Ecclesiastical Matters. I am far from disowning their Power, I do not at all question his Majesties *Right* in the Government of the Church and State both; and when the Publick Ministry pray for him, as being in all *Causes*, and over all *Persons*; &c. I do not refuse my Assent. Onely in my poor Opinion, Mr. P. has given the Magistrate that *absolute Authority*



thority which I think no Christian *Prince* ever claimed; not out of *ignorance*, (as he confidently insinuates) but from a sense and conviction it belong'd not to their *Prejogative*. He is the *First* and *Only* Person that I know, or have heard of, who hath subjected Conscience so *unlimitedly* to Secular Sovereignty and Domination. However, supposing this an *Error* in me, I am thus *innocent*, in barely relating his words upon this Subject, leaving it to the Construction of the *Peruser*, without affixing any sence of my own upon them.

And now Reader, I shall no longer trespass on thy patience, but onely take the liberty to *wish* a happy end of all our Differences and Divisions, the blotting out all Names of Distinction, and the promoting of *Catholick Charity* amongst Brethren: That all true Christians may endeavour to preserve the *Unity of the Spirit in the Bond of Peace*.

E N D